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Review Article

REVIEW ON *RASACHANDRIKA RAJAVAIDYAM*

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ABSTRACT

Rasasastra is a specialized branch of Ayurveda that integrates ancient alchemical practices with traditional Ayurvedic practices, aiming to enhance health, longevity and spiritual wellness. The practice of *Rasasastra* varies from one region to another. While the origin of *Rasasastra* can be traced to ancient India with classical texts such as *Rasarṇava* and *Rasaratna Samuccaya*, Kerala has contributed significantly to the evolution of this discipline, particularly through the integration of local medicinal practices and influences from the Siddha system. Kerala's *Rasasastra* is a unique blend of Ayurvedic and Siddha traditions. The close cultural and geographical proximity between Kerala and Tamil Nadu fostered significant interactions between Ayurveda and the Siddha system of medicine. Siddha, with its emphasis on the therapeutic and alchemical use of minerals, metals, and mercurial preparations, played a transformative role in shaping Kerala's *Rasasastra* practices. *Rasachandrika rajavaidya* is a *Rasasastra* textbook written in Malayalam language, which mainly focus on the processing of *Parada* for therapeutic purposes. This manuscript is presented with guidelines of *Parada bandhana* with different *Satwas.* This textbook serves as an important reference text for *Rasavaidyas* for designing and development of drugs.

INTRODUCTION

Kerala is a place stands with its own identity in the field of Ayurveda as well as *Rasaushadhis* practice. *Rasasastra* in Kerala represents a harmonious blend of traditional Ayurvedic principles, local innovations and influence from neighbouring siddha traditions. The Siddha system's profound expertise in the alchemical and therapeutic use of minerals, metals, and mercury significantly enriched *Kerala's Rasasastra* tradition. By integrating *Siddha's* advanced processing techniques, unique formulations, and holistic healing philosophies, Kerala developed a distinct *Rasasastra* practice that is both innovative and rooted in tradition. This synthesis highlights the dynamic nature of Indian medical systems and their ability to evolve through mutual exchange and regional adaptation. The influence of siddha system in Kerala's *Rasasastra* is evident from different *Rassastra granthas. Rasachandika rajavaidyam* is a regional *Rasagrantha* of Kerala written in Malayalam language. The author adopts many concepts from siddha practice and incorporated with *Rasasastra.* This text mainly give emphasis on the *Bandhana* of *Parada* for therapeutic purpose.

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Author

The text was written by Sreeyuth Bhairavananda Yogeendranath, a *Yogi* and scholar who founded Hamsavidya Gurukulam in Thiruvananthapuram, Kerala. He was born in 1812 in a traditional family in Mullakkal, Alappuzha District. He propagated *Hamsvidya* by travelling in to innumerable places in India. He was a scholar in various languages including Sanskrit, and wrote and published many books on yoga. He was a part of the Nath tradition of yogis and was a descendant of Agastya Maharishi. He was trained in the techniques of *Sidhaavidya*. He was honoured as Vaidya or physician by conferring the degree of *Vaidya vachaspathi* and *Vaidyakesari.*

Subject matter of *Rasachandrika Rajavaidyam*

After going through the subject matter of *Rasachandika rajavaidyam*, it is found that the whole text is completed in 16 chapters known as *Patala*. The book is written in Malayalam language for the easy understanding of *Keraleeya Rasavaidyas.* This text mainly focuses on *Dehavada* i.e., using mercury for therapeutic purpose rather than for alchemical purpose. As the *Keraleeya Rasasastra* blended with *Siddha sastra*, the textbook contains concept from both streams.

Chapter 1- *Rasam*

The first chapter deals with synonyms of *Rasa*, types of *Rasa* based on its colours, *Vishesha guna* of *Rasa*. Emphasis is given on benefits of *Murchitha rasa, Bandhita rasa* and *Rasa* in *Sindhoora- Bhasma* form for *Rogahara, Akashagamana sidhi* and *Dehasidhi* respectively. Benefits of *Rasa linga archana*, use of *Bandhita parada mani* (beads) in rosary (*Japamala)* form for *Mantrajapa, Sidhis* obtained after *Rasayanaprayoga* with *Rasa* is mentioned. Without *Rasasadhaka, Yogasidhi* is not possible.

Chapter 2- *Balarasam*

Hingulotha parada is considered as *Sreshta*, as it doesn't contain any kind of *doshas* and there is no need of *Shodhana* for such type of *Rasa*.

Two types of *Chayilya (Hingula*) i.e., *Kritrima* (artificial) and *Vilavu* (naturally occurring) are mentioned. *Kritrima* is again two types i.e., *Chattiveyppu* and *Kuppiveyppu*, *Lakshanas* of two varieties of *Kritrima lavana, Hingula shodhana*, extraction of *Rasa* from *Hingula, Samrakshana vidhi* (storage) of *Rasa* are mentioned.

Description of *Balarasa* is available in this *Patala. Balarasa* means *Hingulotha rasa* used for *Rasaprayoga* and *Oushada prayoga*, after several times of processing i.e., *Swedana* in different liquid medias like *Kushmanda rasa, Punarnava rasa, Dathurapatra swarasa, Vilwa pata rasa* etc.

Chapter -3 *Oushadhikal*

Classification of *Oushadhas* as *Moolika varga, Dhathu varga* and *Jeevivarga*, types of *Moolikavarga* as *Mahamooli* and *Siddha mooli, Dathu varga* includes 32 *Kritrima pashana*, 32 *Vilavu pashana*, 125 *Upadhathus*, 25 *Lavanas* and *Sarva lohas. Rakta, Vasa, Mamsa, Pitha, Gorochana* etc are included in *Jeevi varga.*

Moolika contains two types of *Satwas* i.e., *Dhathu* and *Kshara (Uppu).* there are *Moolikas* contains traces of elements like *Swarna, Tamra, Naga, Ayo* etc.

Comparison of *Rasa* as *Shira, Loha* as *Hrydaya, Pashana* as *Kukshi, Kshara* as *Nabhi,* and *Moolikas* as *Padas* of a man are available in this *Patala.*

Sreshtatha of *Rasa oushadhas, Jarana* of *Rasa*, importance of *Rasavaidya,* advantage of *Rasa oushadhis* over other *Oushadhas* in terms of shelf life. *Saveeratha avadhi* of different *Rasoushadhis* such as *Dravaka* (50 yrs), *Mezhuku* (100 yrs), *Sindhoora* (500 yrs) and *Bhasma* (600 yrs) are mentioned.

Marana of *Dhathus* with *Moolika oushadha kshara* is considered inferior, importance of *Uppu* (*Kshara* in *Moolika* as well as salts of natural occurrence) in *Rasa prayoga*, *Marana* of *Rasa-gandha-pashana* using *Satru - mitra dhathu* method i.e., *Marana* of *Dhathu* using its *Ari loha* then treat it with *Mitra loha* as explained in *Rasasara i*s also adopted here.

Description of *Moolika bandhana, Somalatha*- a *Sidhamoolika* for *Rasa bandhana*, its peculiarity and availability have been highlighted.

Chapter 4- *Upakaranangal*

Instruments prepared and gathered prior to *Rasakarma* are explained in this *Patala.* Description about *Puta* pit (*Sara ula), Koshti* (stoves*), Pidharas* (lids), *Samdamsha yantras, Musha, Khalwa yantra, Saravas* (earthen vessels), *Kacha kupi, Musha* (crucible), *Tula yantra* (weighing balance), *Valukayantra, Dola yantra* etc are available.

Number of *Vanopalas* used for different *Putas* such as for *Kapota puta*- 5 *Vanopalas, Kukkuta puta*- 10 *Vanopalas, Varaha puta*- 50 *Vanopalas, Gaja puta*- 1000 *Vanopalas* are mentioned and weight of one *Vanopala i*s regarded as weight of 6 *Roopa* (rupees).

A procedure called *Chorukku krama* is mentioned- *Dravya* for *Chorukku krama* is placed in an *Abhraka* flake and heated- then the *Drava* mentioned is poured slowly until all *Drava* gets absorbed. This *Kriya* is called as *Chorukku.*

In *Kupi pakwa vidhi, Oushadas* should fill only upto half part of the *Kupi,* and the mouth of the *Kupi* should be open except for *Talasindhoora*. For *Urdwasta Bhasmas* and *Sindhooras*- mouth of *Kupi* should be open.

Chapter 5-*Satwapatana Mitrangal*

The *Oushadhas* used for the extraction of *Satwa* from *Kantha, Abhraka* etc are called *Mitra* or *Samudaya mitra.* Seven group of *Mitras* are mentioned in this *patala* and they are *Ekamitra, Dwimitra, Tri mitra, Chaturmitra, Panchamitra, Dasamitra* and *Ekavimsati mitra.*

The description of *Sodhana mitra* i.e., the *Oushadhas* used for the purification of extracted *Satwa* and *Kutori*, the *Churna* used for easy melting of *Satwa* are available.

Method of cultivation of *Bhunaga*/earth worm, its collection, purification and preservation are described.

Chapter 6-*Satwapatana*

In this chapter eight types of *Kantha loha*, selection of *Rakta kanta* for *Rasabandhana*, different methods for *Pareeksha* of *Sreshta kantha*, place of availability of *Sreshta kantha, Kantha Shodana*, extraction of *Satwa* from *Kantha* are described.

Visheshatara shudhi of *Kantha*, method of extraction of *Kantha satwa, Kanta satwa shodhana* and preparation of *Kanta* bowl for *Rasa bandhana* are described. Among four varieties of *Abraka, Vajra abraka* is considered as best variety for *Rasa bandhana.*

Method of *Shodana* of *Abhraka*, its *Satwa* extraction (obtained *Satwa i*s similar to bronze) and *Shodhana* of *Abhraka satwa* is explained in this chapter. A *Kinna* (bowl) made of *Abhraka satwa* is useful for *rasa Bandhana* and *Rasa sindhoora* preparation.

The method of *Bhoonaga satwa patana*- includes 100 *Pala* of dried *Shodhitha bhunaga* is grind with honey and make ashes from it by frying in a pan. This ash along with honey, *Guda, Gunja*, *Tankana, Navaneetha* is kept in a *Musha* and place in a *Koshti*. The obtained *Satwa* is again purified similar to *Kanta satwa shodhana.*

Chapter 7- *Rasabandha*

Among the *Satwas* explained in *Satwapatana patala, Kanta satwa* is best one. *Rasa* is made *bandha* by *Kanta* or *Abhraka satwa*, then converted to *Bhasma/ Sindhoora* for therapeutic purpose.

Rasabandhana vidhi using *Kanta kinna* (placing *Balarasa* in bowl prepared of *Kanta satwa*), *Rasabandhana vidhi* with *Abraka satwa kinna* are described.

Two methods of preparation of *Rasa kinna*, its *Guna, Rasabandhana vidhi* using *Rasa kinna*, preparation of *Rasagulika,* its *Pareeksha* and *Guna*, preparation of *Rasalinga, Japamala*- rosary made from *Rasa mani* in the size of chick pea with 16, 32 or 64 beads is used for *Mantra sidhi.*

Chapter 8 - *Jayarasa sindhooram*

Two methods of *Jayarasasindhoora* preparation using *Kupipakwa vidhi*, preparation of *Balachandrodaya rasa* also called *Makaradwaja rasa,* its *Anupana* and *Pathya-apathya*, preparation of *Kantasatwa sindooram, Jayarasa Bhasma*, four yogas of *Urdhwabhasma sindhoora, Navarasa sindhoora, Rasaloha sindhoora*, two *yogas* of *Rasapushpa Bhasma, Rasapushpa sindhoora* and *Markandeya sindhoora* are described.

Chapter 9- *Rasa sindhoora samanya vidhi*

Method of preparation of different *Rasasindhooras* like *Kalamegha Narayana sindhooram, Chandamarutha sindhooram, Sarvaguna rasam, Jeeva narayana sindhooram, Premeharasam, Tripuratandava sindhooram,* two *yogas* of *Rasakarpoora* are available in this chapter.

Chapter 10 - *Veppulakshana*

Importance of *Veppu* (neem) for *Rasakriya* are seen in the first session of this chapter. *Arya veppu* and *Sarkara veppu* are the two varieties of *Veppu* and its distinguishing features are *Arya veppu* is *Tiktha* (bitter) while *Sarkara veppu* is *Madhura* (sweet).

With *Arya veppu rasa, Parada* becomes *Bhasma* but with *Sarakara veppu rasa, Parada* becomes *Bandhitha*. Habitual usage of *Sarkara veppu* causes *Sareera sudhi, Roganashana* and *Dheerkha ayu*. Different *Prayogas* of *aryaveppu* is detail described. Four types of *Rasendra navaneetha prayogas, Yogarasa Bhasma, Thiruneelakanta rasayana* and *Chootamuni neelakanta bala mezhuku* are explained.

Chapter 11- *Rasoushadangal Pakapeduthendathum Kramavum Chikitsakkulla Nyayavum*

While describing the *Guna* of *Vaidyas*, it is mandatory that he should well versed in Ayurveda*, Nadi pareeksha* and other *Pareeksha* (diagnostic techniques). *Vaidya* who has the skills for *Bandhana* of 64 *Dhathus*, having accurate knowledge about *Tridoshas, Dasa vayu, Nadi pareeksha vidhi, Oushadha nirmana* according to Ayurvedic *vidhi* is considered as *Chikitsa Adhikari Vaidya. Vaidhyas* should well trained with *Yogadharana, Nadi vinjana, Rasa vidya* and *Muppu vidhi.*

Chapter 12- *Guruchunnam*

Sudhi krama of *Pooneer, Chunnambu kalluppu,* extraction of *Uppu* from *Chunnambu kallu* and *Kariyuppu* are mentioned. *Panchachunna musha* is described for the *Deeksha karma* (processing) of *Uppu*, preparation method of *Panchachunna guha* or *Pancha chunna musha* are explained.

Preparation of different *Chunnas (Bhasmas*) like *Velutheeya (Vanga) Chunna, Thurishu (Sasyaka) chunna, Talaka (Haratala) chunna, Navasara chunna, Apakwa Bhasma doshas* of *Rajatha, Tamra, Naga, Vanga, Kanta, Loha* and *Rasa* with their *Shanti upakramas* (treatment) are explained.

In *Rasavidya*, all *Acharyas* accept nine *Lohas,* 64 *Pashanas*, 125 *Lavanas* and 125 *Upadhathus* as *Rasa dravyas. Shodhana* of all *Rasa dravyas* prior to *Rasakriya* is mandatory.

Chapter 13 -*Uppinte Ulpathi Kramam*

Based on *Rasatantra vidhi* all *Rasadravyas* can be converted into *Jayaneer, Dravaka, Mezhuku* and *Taila* form.

Salt obtained from earth which contain *Kshara guna* are called *Pooneeru uppu* or *Bhoominadam*. In some regions, limestones are present inside *Antarbhaga* of *Bhumi* (inner crest of earth). During winter season a white coloured salt arises in this region which is *Kshara* in nature. This salt is called *Pooneeruppu* and should be collected before sunrise. After that it become powdered and joins with sand and not available for collection.

Origin of different types of salts like *Kalluppu, Kariyuppu, Vediyuppu* are available in this chapter.

Chapter 14 - *Dravakangal*

Method of processing of *Vediyuppu,* preparation of *Vediyuppu dravakam, Avartana krama* of *Dravaka, Kaphakulantaka dravaka* are included in this chapter.

Chapter 15- *Sidha Vaidyan*

One should learn Ayurveda from *Acharyas* who are free from contagious disease with observance of *Atmadhyana* for 3 years. After that only, one should study *Kalpaseva* and *Chikitsa sastra*. Life span of human is regarded as 100 years and age is classified as *Balya*- (0 to 15 yrs), *Youvana*- (16 to 35 yrs) and *Vardhakya* (36 to 55 yrs).

Chapter 16- *Sareera shudhi*

Ten *Yogas* for *Kshetreekarana* prior to *Rasakalpa seva* are encompassed in this chapter. Some of the important *Yogas* are *Rakta* or *Peetha hareetaki churna* for *Shareera shodhana* and its dose according to age, *Anupana* for *Hareetaki churna* based on *Rithu* (Malayalam month), *Vardhamana Pippali rasayana seva*, its *Anupana, Vikara shanti upakrama* are highlighted in this chapter.

DISCUSSION

Rasachandrika rajavaidyam mainly highlights the attainment of *Dehasidhi* with *Bandhitha parada*. The therapeutic processing of *Parada* is dominating than alchemical processing. The description about *Astasamskara* of *Parada* and organization of *Rasadravyas* are not available. *Rasa bandhana vidhi* other than conventional method i.e., using *Satwas* of *Abhraka* and *Kanta loha* is the essence of this text. Description of different Sidha technical terms like *Chorukku, Jayaneer, Mezhuku, Guruchunna* and their application are found in the text. Different types of *Sindhooras* not available in classical *Rasasastra* texts are found.

CONCLUSION

The text *Rasachandrika rajavaidyam* would be an asset to the *Rasasastra* scholars as it contains different method of processing and *Bandhana vidhi* of *Parada* which are not familiar to *Rasasastra* field. The text may also serve as a best reference book for *Rasasastra* scholars interested in the preparation of *Rasoushadis.*

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